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What parts of speech arouse images directly? What parts of speech do not arouse images directly? What is the function of words that do not arouse images directly?

[NOTE: It will be readily understood that language should arouse *like thoughts* in the minds of all who hear or read language. A word like "run" or "walk" may indirectly recall images, but it will act in an entirely different way on the minds of the different hearers. One might think of a man walking, another of a cow, and another of a horse.]

What is the mental function of a word? of a sentence? Analyze the sentence in

its relation to your consciousness, and tell what each word does for a conscious state.

Read a story and then recall it. Reflect on it. What do you recall?

Recall stories that you have read in the past.

What goes on in consciousness while reading?

What is the difference between study of text and reading? Try a number of experiments. Why is study more profitable than reading?

What discoveries in regard to your own consciousness have you made?

(*To be continued.*)

Social Occupations and History

Emily J. Rice

Investigations in all parts of the country in regard to history in elementary schools show that there is very little work in this subject below the two highest grades. In these grades, American history receives some attention with a view to the cultivation of patriotism, a purpose almost uniformly assigned. It is evident that parents and educators believe that study of American institutions will help the future citizen to fulfill his obligations toward the government; that, somehow, knowledge that can find no immediate expression in action will be transmuted, long afterward, into good citizenship. They see no serious mission for history until the children are old enough to take an interest in political affairs. Consequently, only in connection with this one institution of government is any attempt made to give our children a feeling of their social obligations.

This view of the educative value of history fails in the first requisite for successful teaching. The interests of the children in the

elementary schools are not primarily, even in the two highest grades, in political and governmental conditions. They are rather in the social life and occupations of people, in industries. Fortunately, such occupations are finding an entrance into the curriculum. Whereas the school has been regarded in the past as a place where certain things were to be learned, it is now considered as an organization for social work. Cooking, sewing, and manual training may be grudgingly introduced as extra studies, yet there is no doubt that more and more the school will reflect the varied activities of the outside world.

These social occupations are a foundation for the only study of history which the children of the elementary schools can use in any vital way. A great field is here open for the teacher of history to unite the head and hand work, to throw the light of the race experience and the ideals of its literature upon the actual life of the children. The schools are in danger of allow-

ing the same divorce between thought and work that is the bane of our industrial system. In earlier times, the person who spun, or wove, or made a machine, knew for what purpose he was working, and felt that he was giving something by his labor which was of use to others. Now the average worker comes in contact with only a small part of the product, and feels no relation between his own labor and the world for which he toils. His life is narrowed down to the automatic performance of a set task, and his power as a human being declines proportionally. In school, we teach certain intellectual processes on the one hand, and gradually we are introducing on the other hand such handicrafts as are demanded by the changed conditions of the outside life. So far, very little has been done to relate these two kinds of effort. The children enjoy hand-work because it furnishes an outlet for their abundant vitality; but they feel no more than does the laborer in the factory the relation of their work to that of the vast army of toilers in the world, past and present, or to the evolution of social institutions. It is the mission of history to put the individual in touch with the broad field of human endeavor, to give the larger world life.

The historic study of industries gives the children a desire to try the experiments that have been tried in the past, and make over again the inventions which have given us our modern comforts and conveniences. This history has an outlet in expression, and can be tested by results in action. The old tests of knowledge have failed, and the new ones which are taking their place are power to reason from conditions, power to carry out in construction any plan formed, the growth of ability to put thought into execution, and the desire to work and live in harmony with others.

There are three fields of subject-matter that seem especially adapted for this kind

of study. The beginnings may be made by going back to the most primitive methods of work, the earliest inventions of tools, implements, and weapons, methods of gaining food and clothing, and means of shelter and defense. To trace primitive methods of obtaining food from the precarious life of the hunter to the storing up of food for future use by the shepherd in his flocks and herds, and finally by the farmer in the ground, which yielded for him year after year its permanent supply, is to gain some notion of the toil involved in any line of progress. Actual work in making metal tools and pottery, in spinning and weaving, in sewing and house-building, gives experience. Tracing these arts from their beginnings relates that experience to our present industrial system. The story of the ways in which people have united in social groups in order to work to the best advantage leads up to the necessity for government, to commerce and city life.

American Colonial history is the second field of subject-matter especially adapted for the study of industries. Primitive life prepares the way for it, by showing the use that early people made of nature's resources. Colonial history illustrates the relation of man to a definite region. It shows the development of a simple industrial life, with none of the complications growing out of our modern factory system. The pioneers were thrown back into primitive conditions, and had to win their own way in material things. Different groups of people were obliged to meet their necessities according to special conditions of soil and climate. In this study, as in that of primitive life, we trace man's conquest over nature, but at a more advanced stage of his progress. The energy, industry, and patience of the sturdy Colonists, and their devotion to principle, make this a period of history which is as valuable to the chil-

dren as any in all the range of human experience.

As Colonial history is usually taught, it becomes the story of individual experiences. It should trace the overcoming of difficulties, the hard labor to produce food for the community, the economic life of the people, the household industries, the effects of the varied occupations of the North, and in contrast, of the staple products of the South, upon social life, and the effects of these social conditions upon government. It should follow the history of corn and tobacco, of flax and hemp, of cotton and wool, of wood and iron.

Here, as in the study of early man, it is possible for the children to gain something of the experiences of the historic people, to overcome certain of the obstacles which they met, and to enter into the spirit of their hard labor. If the children weave one small web on an old-fashioned handloom, they get a fuller conception of the Colonial period than they would by reading many stories about John Smith or William Penn.

Colonial history occupies the central place in our course of study in that it seems to be the best material for the middle grades. From it two lines of work naturally follow. The movement of the American people from the seaboard westward, pioneering all the way across the continent, is one of these lines. In this study, economic and social conditions give a foundation for understanding political institutions. In the higher grades, the children may come to the study of government with a habit of seeing the reality in history and of using their conclusions in some active way. A second line of work is tracing our

social and political life from their sources in European history.

The third field of subject-matter for the elementary schools is, then, that of government, with its basis in economic conditions and its starting-point in civics. Interest in civic conditions and in current events will lead to an intelligent investigation of their causes. We should make the present our point of departure, and constantly return to it. The study of civics needs history to show the origin of any present state, and history needs civics to give it impulse and purpose. Practical work in investigating local conditions may be as useful here as was the shop-work of earlier years. There are questions of streets and transportation, of building laws and architecture, of shops and factories, of parks and playgrounds, of organization and officers, which call for active effort and industry, and demand historic explanation.

In order that the individual may take a vital part in social progress, he must feel the social value of his own occupations and interests. The habit of his life must be fixed in acting upon conviction, and convictions must come from insight into the meaning of activities. He who feels the artistic possibilities of handicraft will have no scorn of labor, and will be willing to do his part of the world's work. He who is accustomed to social work in his earlier years will help toward the realization of a more unselfish spirit in the community life. When our children study ideal-civic conditions in school, we may hope for a public conscience that will redeem our political life, and a sense of art that will give us civic beauty.